

Wycliffe College

Principles and Aims

Contained in Extracts from Calendar, 1883

and

Trust Deed, 1st Nov., 1883

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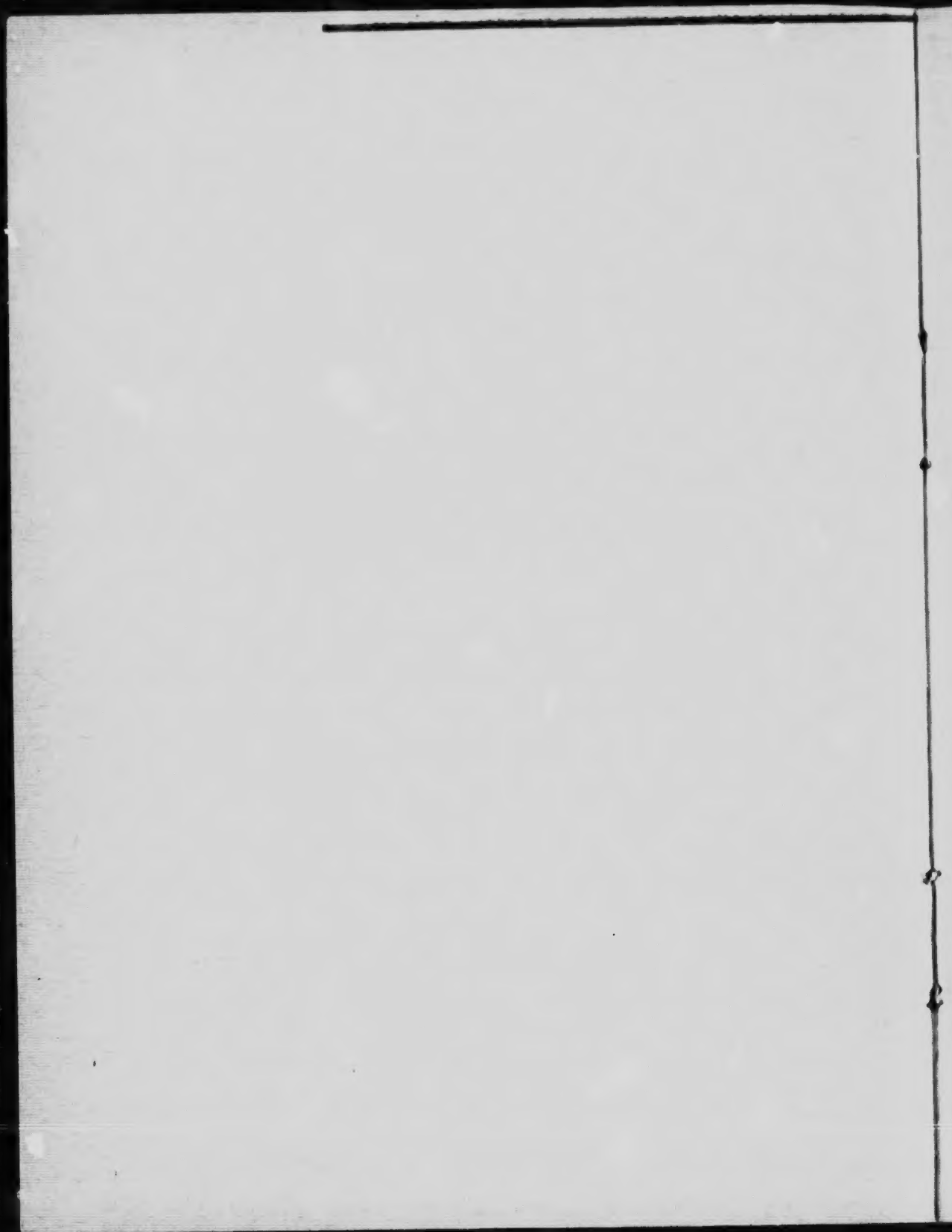
Wycliffe College

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*To the Friends of Wycliffe College, and of the Teaching for
Which it Stands:*

The Calendar of Wycliffe College for the year 1883, which contained its "Aims, Purposes and Distinctive Principles," being out of print, and requests being continually made for an authoritative statement of the fundamental truths on which this institution was based, and has continued to be, and is now, maintained, it has been thought well to have so much of the Calendar reprinted and distributed as will give to those interested the asked-for information.

N. W. HOYLES, President.

S. H. BLAKE, }
F. C. JARVIS, } Co-Treasurers.

Wycliffe College, 5 January, 1910.

AIMS AND PURPOSES
WYCLIFFE COLLEGE

Extracts from the Calendar, 1883.

"The Protestant Episcopal Divinity School, Wycliffe College, incorporated July 5th, 1879, originated in the prayerful deliberations of clergymen and laymen in the Diocese of Toronto, deeply impressed with the conviction that in an efficient and

faithful ministry lie the strength and hope of our Church, especially at the present crisis; and that therefore provision must be made to secure the education and training of theological students in the definite principles of evangelical truth, as well as to give them a thorough general and liberal education. Hence the work and methods of Wycliffe College are based upon two distinctive positions:

1. Its chief aim and purpose is to provide sound and comprehensive Theological training, in accordance with the distinctive principles of evangelical truth, as embodied in the Thirty-nine Articles; and to send forth men trained in the principles—men who, renewed by the Spirit of Christ and constrained by the love of Christ, are determined, with St. Paul, to preach NOTHING BUT CHRIST, AND HIM CRUCIFIED.

2. Its close proximity to and connection with University College secure for the students all the advantages to be derived from its ample resources, in the attainment of a sound and comprehensive liberal education. By no other arrangement could this intellectual training be so effectively and completely provided. And even in those cases where a complete University course cannot be taken, the student can avail himself of the advantages furnished by this well-equipped University in the departments of Oriental Languages, Philosophy, Mental Science, and Classics.

Moreover, this intimate connection with the University brings theological students into contact with men of various

communions and callings, amongst whom their life-work will afterwards be wrought, and furnishes a corrective to that narrowness and impracticability so frequently produced by a system of religious and educational isolation.

Wycliffe College possesses great advantages from its location in the city of Toronto, which, from its position as a social and intellectual centre, affords to the student invaluable opportunities to become familiar with the various methods and appliances of Christian work, and to receive, from contact with the manifold developments of religious life, that quickening and enlargement which materially strengthen Christian character.

Moreover, in a large city with many earnest laymen, and especially with many clergymen of theological attainments and experience, there are provided means of enriching and strengthening the work of the College, in lectures by the clergymen and in the counsel and co-operation of the laity.

The school is not local in character, but is intended to provide for the education of men from, and for, all parts of the Dominion. The territory is vast and the opportunity is ripe. The recent religious census of Canada has shown how lamentably the Church of England is in rear of other churches in the progress of the past ten years. The great Northwest is rapidly filling up with a population of which a great part are members of the Church of England. So far we have failed to provide for the spiritual wants of these people; and not only here, but

in the older parts of the Dominion, men of earnest piety and evangelical principles are greatly needed.

· The comprehensive aim and importance of the work for which Wycliffe College has been established commend it to the prayerful sympathy and generous support of Evangelical Churchmen.”

DISTINCTIVE PRINCIPLES

CALENDAR, 1883

“The *Distinctive Principles of Wycliffe College*, which will be insisted upon in the instructions given, are:—

1. *The Bible, the sole Rule of Faith*; in opposition to the error that would make the Bible and tradition the joint rule of faith.

“Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”—Article VI.

2. *Justification by Faith in Christ alone*; in opposition to the sacramentarian system.

“We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith; and not for our own works or deservings. Wherefore, that we are justified by

faith only, is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the Homily of Justification."—Article XI.

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same (that is, with "a lively and steadfast faith in Christ our Saviour."—(Communion Service) they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith."—Article XXV.

3. *The sole and exclusive Priesthood of Jesus Christ*; in opposition to the sacerdotal assumption which would convert Christ's ministers into an order of sacrificing and mediating priests (hiereus).

"The only priest under the Gospel, denominated as such in the New Testament, are the saints, the members of the Christian Brotherhood. As individuals, all Christians are saints alike." "The most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."—Lightfoot, Bishop of Durham.

Comp. Hooker, B. V., c. LXXVIII.

"The word Priest, as used in the Prayer Book, is synonymous with, and is but a contraction of, Presbyter."—Bishop McIlvaine.

4. *The real presence of Christ by Faith*; in the hearts of worthy recipients of the Holy Communion; in opposition to the figment of His presence corporally or spiritually on the communion table, under the form of bread and wine, after the consecration of the elements.

“No adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine, there bodily received, or unto any corporal presence of Christ’s natural Flesh and Blood—the natural Body and Blood of our Saviour Christ are in Heaven and not here.”—(Note at end of Communion Service.)

“If a man—by any other just impediment do not receive the sacrament of Christ’s Body and Blood, the Curate shall instruct him if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul’s health, although he do not receive the sacrament with his mouth.”—(Rubric in Communion of the Sick).

“The Body of Christ is given, taken, and eaten, in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith.”—Article XXVIII.

5. *The Church of Christ is “the Holy Catholic Church”*—(Creed). “The Holy Church Universal”—(Prayer for Church

Militant and Litany.) "The mystical body of Christ, which is the blessed company of all faithful people."—Communion Service.

"The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone."—Homily for Whitsunday.

"Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer in this form or to this effect, as briefly and conveniently as they may. "Ye shall pray for Christ's Holy Catholic Church, that is for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland and Ireland."—Canon XV.

6. "*The visible Church (visibilis ecclesia) of Christ*; is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."—Article XIX.

7. *An Historical Episcopate*, traceable to apostolic direction, as conducive to the well-being, but not necessary to the being of the Church; in opposition to the dogma of a tactual succession, "a fiction," asserts Dean Alford, "of which I find in the New Testament no trace."

Upon these Fundamental Truths Evangelical Churchmen and the Sacramentalists are now at issue."

As some of our friends have indicated their intention of aiding generously the Endowment Fund of Wycliffe College, and they desire to know the Trusts on which its Buildings and Endowments are held, these Trusts, taken from the Deed, Dated 1883, are set forth hereunder.

Wycliffe College, February 5th, 1910.

N. W. HOYLES, President.

S. H. BLAKE, }
F. C. JARVIS, } Co-Treasurers.

EXTRACT FROM TRUST DEED

DATED NOV. 11th, 1883

After setting out the particular purpose to which the money donated is to be, *prima facie*, applied, then follow the material clauses of the instrument, showing the terms on which the Trust ceases and the money reverts to the donor:—

“Upon trust in case the College shall (Firstly) cease to be carried on for the period of six months; or (Secondly) become amalgamated with or incorporated with any other College or School; or (Thirdly) cease to be carried on as a place for Theological instruction wholly independent of and unconnected with any other place for Theological instruction; or (Fourthly) cease to be conducted on the distinctive principles laid down in

the Calendar for the year one thousand eight hundred and eighty-three, a copy of which is hereunto annexed; or (Fifthly) in case the principles of instruction be changed or any alteration be made in the doctrinal standards of teaching herein-before referred to; or (Sixthly) in case the Principal or Acting Principal shall cease to fill the character herein-before defined. Then and in any such case to cease to apply or pay over the said interest, dividends, or profits in manner herein-before specified, and upon the request as to his own share or any one or more of the said donors, or his or their executors or administrators and irrespective of the action of the others thereof, his proportionate or rateable part or share of the principal moneys or securities therefore, and of the interest, dividends and profits then in hand, and upon such payment or transfer the said trusts shall so far cease and the said Trustees shall be absolved from all liability in the premises."

N. W. H.,

S. H. B.,

F. C. J.





